

Just a Story...

A couple in Eretz Yisrael went to many fertility doctors, but after twelve years of hoping, the doctors told them they would never bear children. That's when they decided to adopt a child.

When their child's class learned how to read, the cheder celebrated with a siddur party, and the adopted parents came to rejoice with their child, whom they loved like their own. Later on that day the parents noticed that their child was extremely happy, in a way they've never seen before.

They asked him about that, and he replied, "I always wanted a brother, and now that I will be davening with a siddur, I will pray that you have another child, so I can have a brother."

The father didn't want to break the child's heart, so he said, "Very good, begin davening."

Nine months later, they had a child. The tefillah and temimus of the child broke all barriers. Such is the power of tefillah.

Special thanks to Stories to Inspire for the story

Answers: *Piskei Hilchos Shabbos* (vol 3, 10:5) by HaRav E. E. Padawer teaches that if a babysitter watched kids on Shabbos and she will not be babysitting again on a weekday for that family, it is still permitted to pay her, but the money should be given to her as a gift, and the amount should be slightly higher than what she earned. **RHYMES:** "rest"
RIDDLES: Vayikra 26:8 וַיִּרְדְּפוּ מִכֶּם חֲמִשָּׁה מֵאוֹת וּמֵאוֹת מִכֶּם רִבְבֵּה יִרְדְּפוּ "Five of you will pursue a hundred, and a hundred of you will pursue ten thousand". Rashi comments: "But is this calculation consistent? [Since the Torah said that 5 will pursue 100, the verse should have continued and said,] and a hundred of you will pursue two thousand. Hence, [through this the Torah teaches us] that there is no comparison between a few who fulfill the Torah and many who fulfill the Torah." Hence, when you do a mitzva, you raise the power of mitzvos that others are doing as well! | *Note: Menucha's answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, questions to a *moreh hora'ah*.

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Menucha

A Shabbos table companion
for the whole family

לע"נ ר' ברוך חיים בן שלמון ז"ל

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Behar-Bechukosai

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Halacha Challenge

Paying a Shabbos Babysitter



The Bronstein family was delighted to celebrate the wedding of their youngest daughter Rachel. Many plans were underway, especially even the Shabbos *sheva brachos*.

"Ema, I'd love to come with my active bunch of children to the Shabbos *sheva brachos*, but we are doing it in a hall, and I know Shloime is going to get into everything. I want to be able to relax on Shabbos. Do you think you can search for a babysitter for him, and the rest of the gang?" questioned Sarala, Rachel's oldest married sister.

"Do you mean find a babysitter just for Shabbos? How is that possible?" Rachel's older sister Leah was listening in and questioned how were they going to deal with paying her.

"Don't worry," said Ema. "There's got to be a way to work it out."

Question: Can the Bronstein family hire a babysitter for Shabbos?

ANSWERS are on P.4

DEDICATIONS

♦ Put your dedication in next issue

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A Good Heart

The number of days from the first day of the Omer until (but not including) Lag BaOmer is 32. Number 32 is a numerical value (*gematria*) of the word לב (heart). The number of days from Lag BaOmer until the last day of the Omer is 17. Number 17 is a numerical value of the word טוב (good). *HaKadosh Boruch Hu* is hinting to us that the way to prepare for *Matan Torah* is to develop a לב טוב - a good heart!

But what exactly is a “good heart”? A heart is the place for a person’s emotions and desires. In *sefer* Nesivos Olam, the Maharal explains that a person with a good heart desires that his fellow Jew should be the recipient of טוב (goodness). Furthermore, the Maharal adds that a person with a לב טוב rejoices when he sees that his fellow Jew received the טוב. Such a heart is what Hashem wants us to develop during these days of the Omer. Hashem wants every Jew to arrive to Har Sinai of 5782 with good heart. Hence, during these days, use the moments of interactions with your friends and family to develop a לב טוב.



Discuss at Your Shabbos Table

Sefiras HaOmer is the time when Hashem wants each Jew to develop a good heart (see the article above). Here are two important lessons from the parsha related to this topic:

- ♦ The parsha teaches: ...וְלֹא תוֹנוּ אִישׁ אֶת-עֲמִיתוֹ... - *A man should not hurt his fellow Jew...* (Vayikra 25:17)

Ask around your Shabbos table: What is this verse referring to?

Answer: Based on the words of Chaza”l in Gemorah Baba Metzia 58b, Rashi tells us: “כאן הזהיר על אונאת דברים” - *Here, the Torah cautioned us against hurting each other with words.*

- ♦ The parsha teaches: וְכִי תִמְכְּרוּ מִמְּכָר לְעַמִּיתְךָ אוֹ קָנָה מִיַּד עַמִּיתְךָ אֶל תוֹנוּ אִישׁ אֶת אֶחָיו - *And when you make a sale to “amisecha” or make a purchase from the hand of “amisecha”, a man should not oppress his brother.* (Vayikra 25:14)

Ask around your Shabbos table: What is the meaning of the word “amisecha”?

Answer: Onkolos translates it as, “חֲבֵרְךָ” (your friend). Combined with the last word of that verse (אֶחָיו) - “his brother”, we see that *HaShem* wants a person to look at each Jewish person as “his friend” and “his brother.”



Rhymes for Kids



וּבְשָׁנָה הַשְּׂבִיעִית שְׁבַת שְׁבִתוֹן יִהְיֶה לָאָרֶץ

To know that the Land belongs to Hashem,
 A mitzva we have that’s more precious than a gem.
 The farmers are eager to do it with zest,
 What is it? Each 7th year the Land should _____.



Riddles & Trivia



And after reading Rashi’s commentary to a certain verse in parshas Bechukosai, Levi looked at the door of the Beis Medrash and said, “Hmm...interesting! If I enter and join others in learning Torah here, not only will my learning be a *mitzva*, I will also raise the power of Torah of everyone who is in this Beis Medrash right now!”

Which verse did Levi look at?

[Hint: Review Rashi’s commentary on parshas Bechukosai]



DID YOU KNOW THAT...



You probably knew that Yovel would come after the 7 cycles of 7-years. But did you know that just like the 49 days of the Omer, the 49 years leading up to the Yovel were counted? There is, however, a difference between these counts. Each Jew is obligated to count the Omer individually, while the Great Beis Din in Yerushalayim would count the years on behalf of the whole nation. For example, in the eighth year of the cycle, they would say: “Blessed are you Hashem, King of the Universe, who commanded us to count the Shemittah and Yovel. This year is eight years, which are one Shemittah and one year to the Yovel . . .”